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Chap. v is devoted to an attempt to prove that two singing choruses (of councilors and women respectively) appeared in Phrynichus' *Phoenissae*.

It is tempting to take up smaller points in this suggestive pamphlet, filled, as it is, with shrewd observations and clever argumentation, but I must conclude with one final criticism. Have matters come to such a pass that writers of German dissertations must be asked to study the literature of their subject? Γλαῦκ' Ἀθήναζε! Except for two text editions in the Oxford Classical Series, Graeber cites not a single non-German book or article. However it may be in other fields, in scenic matters American work (to say nothing of English and French work) cannot be ignored with safety. Dignan's thesis on *The Idle Actor in Aeschylus* would have been useful to Graeber on almost every other page. He acknowledges no acquaintance with Rees's *The So-called Rule of Three Actors in the Classical Greek Drama* and his numerous supplementary papers, with Professor White's "An Unrecognized Actor in Greek Comedy" (*Harvard Studies* XVII, 103 ff.), or MacRae's "Date of the Extant *Prometheus* of Aeschylus" (*A.J.P.* XXX, 405 ff.)—all of which would have borne directly upon different aspects of his theme. On p. 15 note might profitably have been taken of Professor Capps's conclusions (*A.J.A.* X, 290 f.). But it is useless to extend this list—so far as Graeber is concerned, the English and French languages have no existence.

ROY C. FLICKINGER

Die politische Wirksamkeit der griechischen Frau. Eine Nachwirkung vorgriechischen Mutterrechtes. Von DR. PHIL. OTTO BRAUNSTEIN. Leipzig: Druck von August Hoffman in Kommission bei Gustave Fock, 1911.

The title of this excellent treatise is somewhat misleading. The reader who expects to find a discussion of the political influence of Greek women will be disappointed, for "politische" is used "im Sinne des griechischen Staatsrechtes, das heisst kommunalpolitische."

Starting with the material assembled by Paris in his dissertation entitled *Quatenus feminae res publicas in Asia minore Romanis imperantibus attigerint?* he makes use of all the available evidence without limitation as to locality or time. The conclusion reached in the first chapter, which deals with the citizenship of women, is that, while throughout Hellas citizenship was always accorded to women in theory, they were expressly described as citizens only in Asia Minor. The offices filled by women include liturgies and magistracies. Among liturgies are γυμνασιαρχία, ἀγωνοθεσία, πανηγυριαρχία, ἐστίασις(?). The magistracies held by women were "Archontat, Prytanie, Stephanephorie, Demiurgie, Hipparchie, Strategie, Dekaprotie."

In the main female officials are found in Asia and occasionally in the neighboring islands; but female archons appear in Delphi and in Sparta. The period extends from the first to the third century of the Christian era. It is noteworthy that with one exception the offices are of Greek origin.

The most interesting part of the study is the theory advanced to account for the phenomenon. He takes exception to the explanation offered by Paris which in brief is as follows: The Hellenization of the native cults in Asia Minor led to the introduction of female temple officials. Under Roman rule festivals and games were encouraged to distract popular attention from politics. The increased importance of religious rites and institutions in the life of the community tended to increase the importance of the priestesses, and it was only natural that they should occupy official positions, the duties of which were connected with festivals and games. Braunstein's explanation in a word is *Mutterrecht*. The practice of conferring offices upon women was most common in Lycia and Caria. In these localities the most numerous traces of *Mutterrecht* are to be found. The evidence for this pre-Greek institution is carefully collected and weighed. Greek culture pushed the institution into the background but did not destroy it. Many indications go to show that it continued to exist among the country people. Favorable conditions for the recrudescence of *Mutterrecht* in the form of elevating women to official positions in the municipal governments were introduced by the Roman policy. Braunstein's theory really supplements the explanation offered by Paris. Taken together they offer a most plausible explanation for the high position held by women in Asia Minor under Roman sway. Braunstein himself remarks that "diese mutterrechtlichen Zustände" are not the *causa efficiens*, but the *conditio sine qua non*. The weakness of the thesis lies in the lack of convincing evidence of the persistence of *Mutterrecht* in Asia Minor. New material may furnish such evidence. Meanwhile we may readily agree with the author's modest claim that the available evidence makes his theory extremely probable.

The printing of some of the more important inscriptions would have enabled the reader to follow the discussion more intelligently. In the discussion of the difference between *ἀσθή* and *πολίτις* he remarks that "Eine Verleihung des Bürgerrechtes an Frauen" was very unusual and is not found in Attic inscriptions (p. 16, note 1). Are we to infer that there is literary evidence for the naturalization of women in Athens apart from their husbands or fathers? Does he regard the statement of the speaker in (Demos. lix. 107) concerning Neaera, *ἣν οὔτε οἱ πρόγονοι ἀστὴν κατέλιπον, οὔθ' ὁ δῆμος πολίτην ἐποιήσατο*, as proof of the independent naturalization of women in Athens?

It is a piece of work that was well worth doing and it has been well done.

ROBERT J. BONNER